

ECO-EXTREMIST



REFLECTIONS

Nº 1

This project of "Eco-extremist Reflections" arises with the idea of gathering all the reflections, both older and more recent, within the scope of eco-extremist theory, in order to facilitate their access to the interested individualists. Since many of them are of a great value and its reading is very important to the strengthening of ideas and practice against the modern human and the techno-industrial civilization. We will divide them into themes and soon we will be publishing all we can collect from blogs, files, books, magazines and so on.

In this first number, we include some older reflections, which fulfilled the duty of discarding concepts and moralities that limited those who at the time, were approaching what we now call eco-extremism. Sterile and expired concepts such as "veganism", "liberation" or "solidarity". And finally, four texts of egoist-individualist orientation, one of them taken from the magazine "Ash and Ruin", an other one from Crimelle et sauvage and the final two from the northern areas of the "Mexican" territory.



Index:

The myth of veganism
They do not suit yourself
Solitude and Self-Realisation
I and afterwards I
A false escape

The myth of veganism⁽¹⁾



“Veganism is a philosophy of life that excludes all forms of exploitation and cruelty to the animal kingdom and includes a reverence for life. In practice it is applied following a pure vegetarian diet and encourages the use of alternatives for all matters derived partially or totally from animals”
Donald Watson, founding member of the Vegan Society.

This little text will not question the irrationality of the ideas and values (2) of vegan philosophy. This time we will demonstrate that veganism is a myth in the Technoindustrial Society and how it is a hindrance to understand and act for the true Animal Liberation (3).

Veganism is a myth. Nothing, nor anyone, is vegan within the modern Technoindustrial Society. However, there are many naive people who believe in this myth, believe that their food, clothing, footwear, hygiene and beauty products, technological devices, books, music, bikes ... and all the industrial garbage that they compulsively consume is “vegan”. But in reality this is not so. All that industrial garbage called “vegan”, can not contain materials of non-human animals, okay, but do contain or, rather, do collaborate with animal and human exploitation.

Thus, if we return to our earlier definition of veganism, “... a philosophy of life that excludes all forms of exploitation and cruelty to the animal kingdom ...”, it is evident that it is not consistent with philosophy, because it collaborates with the systematic exploitation of Animal kingdom, so veganism is a myth. The so-called “vegans” are very naive in not analyzing, questioning and understanding the functioning of the complex reality, and the large and complex social system in which we live. Any food or product that comes from the modern Technoindustrial Society, is not free to collaborate with the systematic exploitation and domestication of the animal and environmental kingdom.

The seeds, fruits and vegetables produced and distributed by the modern Technoindustrial Society are not vegan, since modern industrial agriculture needs:

A) Deforest large tracts of fertile land to take advantage of the fertility of that soil and turn it into a field of cultivation. Deforest means; Destroy the ecosystem that occupied that soil. The vegetation of that ecosystem must be felled or burned. Then, it is necessary to assassinate, capture, domesticate, displace or even extinguish the different species of animals of that ecosystem. This obliterates all the very complex relationships and interactions that the ecosystem itself (ecosystem and inhabitants) maintained, and the relationship that ecosystem maintained with other ecosystems, and with the planet in general.

B) Since the field is ready, peasants are required to work the land, their tools are needed (machines or non-human working animals), seeds (native or transgenic) are needed to be planted, Fertilizers (natural or industrial), irrigation water is needed, etc. Once the harvest is obtained, it is sold to the intermediaries, they will transport it, store it and distribute it until Finally that seed, fruit or vegetable, arrives at the commercial establishment where the “vegans” will buy them.

In order to complete this process, it is necessary to use the great and complex division of labor of the modern Technological Society, and in all these large and complex relationships there is systematic exploitation and domestication of the animal and environmental kingdom. Some “vegans” will be able to argue in their defense that the seeds, fruits and vegetables that they consume, are not of industrial origin, but of an organic orchard, okay, but if that orchard uses modern technology for the production, storage and distribution of its foods , And if in order to acquire them there is money circulation, it inevitably continues to collaborate with the dynamics of systematic animal and ecological exploitation and domestication. Maybe vegan seeds, fruits and vegetables are the ones that would harvest oneself with techniques like; Permaculture or organic gardening, and using simple

tools or technology. Since only then, it would cease to depend on the Technoindustrial System, and its mechanisms of power, control, domestication and systematic exploitation would be abandoned, but most of the self-described “vegans” do not sow their own food.

The self-called “vegans” depend on the modern Techno-Industrial Society to carry out their diet. In Wild Nature no animal determines how it will be fed, this is largely determined by the natural environment in which it develops. The omnivorous diet of human animals has not been a choice, but a necessity for survival, a requirement to survive in different environments, to eat what there is, what can be eaten. The human organism is not a specialist, it is opportunistic, and its omnivorous diet proves it. The human animal domesticated in its civilized cage is able to decide how to feed itself (vegetarian, vegan, frugivorous or carnivorous diet), but for this to be possible, it needs to collaborate and maintain its status as a domesticated human animal in the service of the progress of the Technological System .

No vegetarian, vegan or frugivore, would survive as the really free human animal that should be, in the environment where it should be developed (Wild Nature), with that type of diet.

Most self-called “vegans”, perhaps, do not consider themselves as what they really are: human animals. And it is also very true that those who fight for “Animal Liberation”, do not fight for their own Wild Individual Freedom, do not question at all their own condition of domesticated human animals. If the seeds, fruits and vegetables offered by the modern Tecnoindustrial Society are not vegans, much less their other harmful products of industrial origin: clothing, footwear, hygiene and beauty products, books, music, bikes ... A similar analysis could be applied To products deceptively called “green” or “ecological”. No product from the modern Technoindustrial Society is vegan, not even ecological.

The so-called “vegans” can continue to deceive, and deceiving themselves, they can continue to depend on the System of domestication and systematic exploitation. They may continue to denounce the conditions of slavery of non-human animals, without seeing or denouncing their own status as domesticated human animals in the service of Technological Progress. They see the cages of the other animals, but they are so blind to see the modern civilized cage in which we live. They can continue to fight futilely for “Animal Liberation”, without first fighting for their own Individual Wild Freedom. It is quite funny how a domesticated animal intends to free other animals. They will be able to continue defending and promoting the ideas and values of the Technological System (leftism), seeking only to improve it with its useless reforms, and not to destroy it definitively. They may continue to compulsively consume their products, or, supposedly vegan, industrial harmful foods.

All this will only fool and reassure your consciousness in some way, but in reality it will do nothing to try to attack the domestication and systematic exploitation of the animal kingdom. Nor much less do anything against the domestication, devastation and systematic artificialization of Wild Nature. Faced with the irrational fraud resulting from vegan theory and practice, we have decided to renounce unnecessary consumption, to reuse the materials already produced and to stop depending on the Technological System, developing our own self-sufficient way of life, far from the values of the Civilized cage and as close to our Individual Freedom and Wilderness.

For True Animal Liberation
Fire to the cages, fire to Civilization

Feral R.
Spring 2013

Notes:

- (1) These ideas and values are: sentimentalism, animalism, anti-speciesism, biocentrism, hedonism, religion, leftism, the supposed naturalness of vegetarianism in human animals, social ecology, misanthropy, etc.
- (2) When we speak of veganism in this text, we refer to all its “different” slopes, from “bourgeois veganism” to the so-called “anarchoveganism.” And from the movement for the “Animal Liberation” reformist, to the movement for “Animal Liberation” abolitionist or radical (ALF – Animal Liberation Front-). ALF activists may argue that they are not reformists because they do actions, but the truth is that they are identical to those who make up the movement for the reformist “Animal Liberation” that they criticize so much. They are reformists for defending and promoting the same values of the Technological System (leftism), they do not seek to destroy the Technological System, they only try to improve it, and the worst thing is that they are not aware of it.
- (3) By Animal Liberation we mean: Human animals and not, who develop their life in Freedom, in their Natural and Wild habitat.

Why I do not love "liberate" products from large corporations?

Love?... Liberate?... Do the products have freedom?

Liberate = Expropriate? This stinks of "libertarian" Communism.

No, I do not want to recover "liberating products" what capitalism has stolen from my salaried work. See the young "revolutionaries" "liberating products", when they have not even worked in their whole life, and are they trying to recover "liberating" what capitalism exploited or stole from them?

When "liberating a product", does it stop collaborating, or does it attack domestication and animal and environmental exploitation? Of course not!

The "liberated product" is acquired without payment, but is finally consumed, and its consumption is a fundamental part of its demand and production.

The consumption of any "liberated" product inevitably makes you collaborate with the complex division of work of the Civilization, and with domestication of animals and environmental exploitation.

Are you so naive to believe that, because you do not pay for a product, in its production, use, consumption and disposal, you do not domesticate and exploit human and non-human animals, and Wild Nature?

The fact that you have "liberated a product" from the supermarket, in no way liberates that product from the animal and environmental impact that causes its production, use, consumption and waste. The residue (garbage) of your "liberated" consumption will not disappear by magic, only because it was a "liberated product". The truth is that this waste will end up in a garbage dump, or a recycling plant that only delays the great environmental catastrophe that is coming and will extinguish us. Does "liberate product" affect capitalism?

No, with a few "liberations" the economic impact is insignificant compared to the millions of dollars in profits. Economic affectation would be important if one day the "liberations" happen on a global scale.

In reality, the real effect that exists at the global level is consumption itself. Consumption, "liberated" or not, is devastating everything, the great environmental and social crisis that we live, and that in the coming decades will become worst, proves it. Much of the problem does not reside in, paying or not paying for a product, but in the way of producing and consuming, resides in this anti-natural way of living.

The questions would be; Why "liberate products"? How necessary are they?

Actually I do not need most of its harmful and artificial products. I can recycle food from the one that is stupidly wasted, I can recycle from the "garbage", clothes, tools and other things I need, or maybe buy second hand, so I reuse materials already produced, and avoid collaborating with the demand and production of new materials.

Or better yet, I can develop a more natural and self-sufficient life, I can sow, harvest and rarely, perhaps, hunt my own food, I can make my own clothes, I can produce my own tools, that is; I can satisfy my needs in an autonomous way and the most independent of the Technological System and its Domination. "Liberate products" is just the easy way, parasitical and senseless. No, I don't like to depend on this social system that I attack and hate, I do not like to reach out my hand and take what I need from the System. I like to satisfy my needs by the work of my own effort, I don't like that the system gives me what I need, if I can get it by myself. There are some tools that I need for my cause, and that I can't produce myself, these things I will steal them, and I'm not as naive as you, to believe that, because I do not pay money for them, I "liberate" them from the animal and environmental impacts that causes. I am realistic, and I know very well, that by interacting within this social system, I will collaborate with domestication and animal and environmental exploitation, this is not an excuse for me, and I am not deceived. To attack the system is indispensable to use their own means, their own weapons, it is naive to think attack with arrows and spears, so, we will steal their own weapons and we will use it against them. I do not "liberate", I just avoid consume the artificial products of large and small corporations. I also do not take back what they have stolen or exploited from me the times I had to sell myself in a job, I do not need to take back anything, they can take it and rot with their trash. If I need something from the system I'll steal it, I'll take it by force, and I will not excuse my actions with stupid pretexts. I only steal what I need to attack their world.

"So, Liberators of the world, stop "liberating" harmful and unnecessary products.

Stop consuming their artificial garbage.

Stop inventing absurd excuses to keep depending on this system that you hate.

Stop playing the thieves in the supermarket, because the true adrenalin is at risk and danger...

So take the guns, assault banks, get petrol and dynamite and blow up in pieces their supermarkets, their factories, their machines, torch their values, torch your own cage, and fly to develop a free life and self-sufficient, next to your affinities in the Wild Nature. Stop depending on their System and attack their Domination."

Assault and torch their Civilization.

Free, criminal and wild.

How “solidarity” helps the Techno-industrial System

The solidarity that Techno-industrial System (TS) implements is always for the sake of its development. It is one of its values and is the engine that every civilization must have to keep up the progress line. Without that solidarity, the society that clings to moral lines established as "acceptable", would collapse. That is why the system pushes people to be kind, tolerant, accept equality and peace within their principles, why ?, for the system to continue working.

This solidarity can be classified as "promiscuous or indiscriminate solidarity", because it does not emphasize this or that particular social group, that is, solidarity is applicable to all people in general.

While more people show solidarity with "vulnerable groups" (such as homosexuals, beaten women, unemployed african americans, the terminally ill, imprisoned people, unprotected children, disadvantaged immigrants, isolated indigenous peoples, etc.). the system will take profit of it greatly, because in this way, the good behavior of such individuals will be perpetuated and there is room for a morally peaceful coexistence within that society.

The consequence of when a group of individuals or an individual itself, does not cling to that indiscriminate solidarity and does not practice it, is seen as a misfit, an antisocial or worse, a mentally sick person. For what reason? Because their behavior and conduct are antagonistic to those of society as a whole. That is why the active misfit is a danger to the same system, it is a threat that there are people who do not accept their values, and decide to do the opposite of what the system promotes.

Among those misfits, who do not accept this indiscriminate solidarity, we are the ones who question, reject and criticize with acts and words the values of the TS, values such as promiscuous solidarity, equality, respect for the "alien"...etc. If we turned to see, how it was that the human being lived thousands of years ago without civilization, we would realize that, they did implement true solidarity, the one which occurs between the consanguineous group and / or members of the tribe.

For those who contradict this, we agree that many tribes were not aggressive towards other people outside the clan (as the Yanomami), but it is very different that such ancient groups or cultures accepted strangers, in this or that situation, and another thing is to say that because we live in a society of masses we have to accept and to look with good eyes, to all the strange people that surround us.

We reject that idea, which dictates that because we find ourselves sharing certain aspects of our life with strangers (in this mass society), we have to accept them and be "friendly" with everyone. On the contrary, we categorically reject indiscriminate solidarity, we would not support homosexuals, beaten women, unemployed african americans, terminally ill, imprisoned people, unprotected children, disadvantaged immigrants, isolated indigenous people, unless we knew them and shared a bond of any kind (but real) with them. We are not sisters of charity, Christians or an NGO! We are against equality, equality for what?, the government? the church? the society? that's garbage!

Our values are contrary to those of industrial civilization:

- while the system preaches indiscriminate solidarity, we implement selective solidarity.
- The system wants us to be highly sociable, we are individualists.
- the system directly and indirectly forces people to want reforms, to want to change some things for others, we reject that idea, and what we want is the total conflict against the TS., whatever happens.
- the system imposes the artificiality and the alienation through the complex technologies, we criticize the catastrophic results that are leaving that artificiality and that alienation, and we put into practice the defense and total respect to the wild nature.
- the system in general, creates conditions for people to turn their interest to what is gross and meaningless, and so, fight for something that is not worth giving the life, we have a single goal to hit, the goal is The TS
- the system uses violence as a double-edged sword, we use it to attack and destabilize it.
- the system wants to end human freedom (and of nature in general) at all costs, we fight for that freedom, we fight to develop our capabilities and satisfy our biological-evolutionary needs.

That said, we came to light as the wild bears finishing the winter, like the naked savages descending from the mountains with weapons of stone and mesquite, and we join the call that several groups opposed to the TS, are emitting recently in Mexico (circle of Attack- obsidian point, the editors of the Regresión magazine and the sharp words of Individualities Tending towards the Wild, that for a few years have issued statements indirectly inciting the attack), because for a few years, we have been made a series of threats of (by telephone, by mail, and / or with suspicious objects, which until now have been only simulation, but have generated tension), in several institutions and academies that support the progress of the TS, naming them is not necessary but it is important

highlight that they have been in Zacatecas, Michoacán, Puebla, State of Mexico and the Federal District. Maybe this is the first and last thing we will say publicly, but we will continue with actions of intimidation and terror, and it is clear that some day we will focus on making explosive devices to detonate them in their research centers, remember that we know them well since we have abandoned suspicious objects within them previously. Watch out because this war is not a game ...

For the frontal attack.

All for the wild nature.

Atlatl Group.

Meaning of terms:

Techno-industrial system: the concept refers to the actual composition of technological and industrial structures, in which the civilization is cemented, as well as it refers to the moral structures that it implements for the good social coexistence.

Industrial civilization: the term industrial civilization, is designated to large and sedentary urban settlements today, which share the end of industrial, scientific and technological development.

Society of masses: it is the agglomeration of a considerable group of people interacting abnormally between them.

Freedom: it is the capability of nature to remain what it is, wild. Without freedom everything is lost, with freedom the goal of living and dying is fulfilled.

Wild nature: it is the representation of everything that is not domesticated and consequently not artificial.



They do not suit you



Do not try to entangle your life with her, much less try to fall in love with her, honestly she does not suit you.

She is an individualistic and egoistic human animal, she only cares for herself.

She is her own beginning and end, she is her own cause, and for her there is nothing else above herself.

She is the only one, and the only thing that truly matters to her, is herself.

Everything she thinks and does is only for her own cause.

She thinks it is entirely rational and natural for all her tendencies and activities to be directed toward the satisfaction of her own Self.

She always seeks her own interest without creating relationships of domination or deception.

She does not meddle in the interests of others unless others intrude into her own.

She considers herself a rational egoist, criticizes and detests the “egoist” who indulge irrationally at their whims; Egocentric or anthropocentric = egoists without ego, according to A.R.

He does not suit you, he will only use you for his own ends, and for his own cause. Although he will never lie to you, he will deceive or dominate you.

The total respect for Individual Freedom is a great value to him.

For him, it is not bad to use other individuals, because he considers it necessary to develop a truly free life, nor does he feel bad when it is used.

He will only react violently to lies, deceit and domination.

He thinks that using other individuals is a natural tendency of his Self, since he is a social animal and inevitably needs to use others. He also understands that others need to use him

Each individual, though many stupidly deny it; do not care about anyone but themselves.

She does not suit you, and do not lose your unique and valuable time with her.

She can only love you if only you care and love yourself, if you are your own beginning and end, if you are your own cause, if nothing is above yourself.

She can only love you if you physically and mentally represent what she has always loved, if you are a selfish one who is not carried away by your irrational caprices, only if you are True, Honest and Free.

“To know how to say” I love you “you have to know how to say I.” A.R

He loves and defends his Individual Freedom for his own interest. Because his Individual Freedom is a natural ability so that he can develop his life in the most appropriate way with respect to his nature.

He loves, respects and defends the autonomy of the self-regulating mechanisms of Wild Nature for his own interest. Because Wild Nature gives him life every day. Because Wild Nature must run free as it has done for millions of years. Because systematic Devastation, Domestication and Artificialisation of Wild Nature affects his Individual Freedom, affects his interest and their cause.

She will look for you because of her own interest, since human animals are sociable by nature. She can not satisfy important needs alone, for her would be very difficult to survive in a free and natural way by herself. She can not reproduce herself, so inevitably needs to use someone else for her own cause, because She is one of the most complex living beings on this planet, and the most important goal for every living being is to reproduce and leave offspring. And in this process She knows that She will be used for the cause of someone else, who at the same time will help her to achieve her own cause.

He will seek you because you are interesting for his Self. He will seek to know you because his Self is interested in knowing what you offer to his cause, so he interacts with you only for his own interest.

He will listen to you to know you, to know what you offer to his cause, to know what he can use from you.

He will listen to you so that you can listen to him, so that he feels free when talking to you, so that he can build a bridge of words with you that will guide you both to actions, so that he can know what he can do next to you, So that he can trust you and you trust him. He would want to see you his own interest.

He would like to be next to you for his own interest, because he will use you for his own cause, and he knows that you will use him for yours.

He will hug you for his own interest, because he likes to hug you, because he wants you to hug him, because he can not hug himself.

He will kiss you because he likes to kiss you, because he will seek for you to kiss him, because kissing you, you will kiss him.

He will seek to satisfy you for his own interest, because satisfying you he will satisfy himself, because he will feel well if he succeeds in satisfying you. He will seek to satisfy you because your orgasm will lead him to his orgasm, because the self-erotic activity can never be as satisfying as a real sexual relationship. (...)

She does not suit you, because she will seek, share, accompany, respect, understand, trust, protect, question, criticize, guide, influence, teach, surprise, support, encourage, satisfy, incite... for her own interest.

She will love you for her own sake, and everything she does for you is at first something to herself.

She does not suit you, because if she comes to love you, it will be only because you represent in a large degree her own interest.

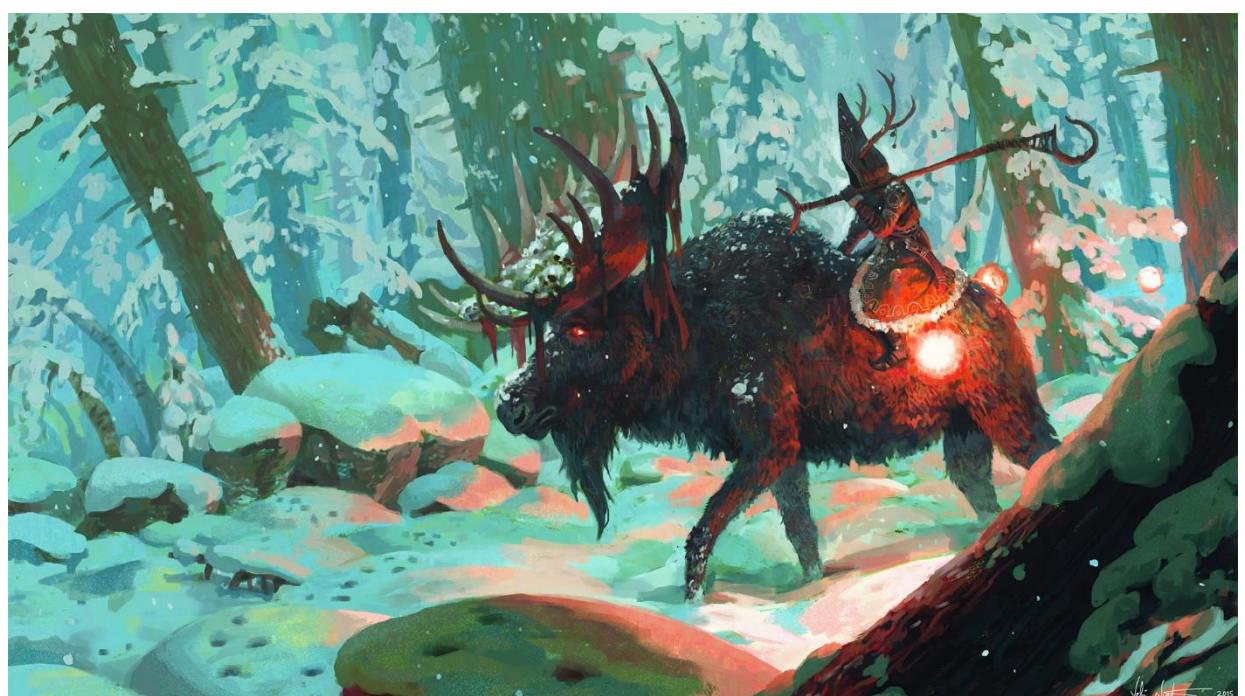
She loves her own interest, and only for that will she loves you, because at that point you will already be part of her, you will be part of her interest and her cause, because inevitably you will already be part of her Self.

She can only come to love the person who reaches her Self, the center of her being, the center of what is most important to her, the center of her own existence.

If he shows you that he loves you, it is because you represent his interest, and he loves his interest. So he with those demonstrations towards you, in reality only shows the love he have for hisself. He knows and understands that you also only love and care about your own cause, and that by sharing his life at your side both will use each other, and thus benefit their own causes in a natural, free and honest way.

They do not suit you, because they are;
Egoists and savages.

**He and Her.
Fall 2014.**



Solitude and Self-Realisation



Every day I find myself in a perpetual state of conflict, being torn apart by the throes of my conscience. As the sun rises and sets again with each passing day, concrete and artificiality smothers more of the earth, and the “human” leaves its slimy, corrosive touch on everything which I hold to be beautiful in this world, and whenever the hatred and rage temporarily subsides, it is all too easy to become overwhelmed by feelings of grief.

I plunge into the cold and murky waters of despair and as I sink into the depths, my mouth fills with the fetid water. I drink it deep and start to swim, the will to live pushes me to resist the crushing weight of this black abyss. No! I will not suffer the indignity of drowning myself in this filthy lake.

In the depths I come across a cavern, and within those twisting tunnels, I discover a dark and secret chamber. As I scramble out of the bleak water, gasping for air, I crash onto the sharp rocks. Intoxicated by the liquor of despair, I lay down and breathe the sweet air, drifting comfortably into a state of utter isolation. I begin to hear a familiar voice, it whispers wonderful secrets to me down in the dark and tells me tales of courage and the most sacrilegious crime, stories which light up my eyes like blazing torches in the night. There in that cavern at the bottom of the lake of despair I fall into the deepest slumber, and the sinful imaginings of the vagabond mind come to me in my dreams.

I begin to awake, not to the deafening silence to which I had drifted away, but to a cacophony of noise! Engines rumble, alarms beep, phones ring, voices of strangers are all around, chit chatting about the most insignificant and detestable things. It is then that I notice how the warmth of the sun is blazing down upon me hotter than ever before. As I open my eyes and wake fully, I realise I am back here, in this kingdom of misery and stagnation, surrounded by despicable and cretinous fools, by artificiality and banality. Where has the cavern gone? Where has that familiar voice gone? And how did I get back here? Here of all places! When I could have so happily died in that cold dark cave of mine. Oh how comfortable I was in that cavern! How I long for the sweet embrace of such a solitude again.

I realise now, that familiar voice which I heard was no other voice than my own. Those secrets which were whispered in my ear, and those criminal dreams which I had down there at the bottom of the lake of despair, are the pureessence of my conscious and subconscious desires, and although my dreams are born of out of anguish and suffering, they are filled with the most vivid and feral energy which has bestowed upon me the vision and the strength to live my life to its utmost capacity!

But what does it mean to live? Surely, when every option “offered” by this sickening circus of civilisation is a “life” of submission, boredom, humiliation, exasperation, and ultimately the defeat of a slow death, then to live means to resist all of this with all of my heart. I have to fight, I must fight! I must kill my enemies for they are killing me! Should anyone speak to me of “rationalism”, “patience”, “consideration” or anything born of the putrid mess of social obligations I will laugh in their face! The will for life cannot be contained by the pathetic values of the herd, that cowardly flock, unwilling even to look around them and recognise their chains, never mind beginning to break them.

And as the engines rumble on, and the alarms beep and the phones ring, and the trees fall, and the non-humans die, and the voices of strangers continue to babble fanatically about this and that. I look at the wretched idiots of the mass bustling around in their indifference, their filth and pollution and I curse them. Only when one has crawled out from that festering pit of normality and begun to arm their wildest desires and willfully define themselves as individuals will i begin to hold anything but contempt towards them.

I let my hatred flow freely from me, wreathing all that it touches in flames, and if constant rejection and solitude turn out to be the consequences of my attitude towards living, then so be it! I will depart as I always, scornful yet unbowed. An exile of every “community”. I would much rather die alone with a gun in my hand, than with cowards by my side and a knife in my back. Of course one need not always be alone in the literal sense of the word, as chances to find accomplices in our struggles, opportunities to share ideas and weapons with one another and create beautiful moments of rupture can often present themselves - should we look in the right places - but speaking in an existential manner the unique one is always alone, against all odds and standards, always seeking to eclipse every limitation imposed upon them, limitations which stem from within and without

I and afterwards I

I separated myself from the herd, I left behind false friendships, and the hypocritical relationships of camaraderie. I tired of good and normal social gatherings that civilization imposes. Gatherings based on the consumption of alcohol, drugs, dead and repetitive small talk, and all for what? Simple, in order to continue an empty relationship. As an individualist with eco-extremist tendencies, I declare myself the enemy of any drug (legal or illegal) that domesticates my savage and violent instincts. To be aware and ready for anything: life is chaotic and a life immersed in attack against techno-industrial civilization is even more so. I undertake a war against my "I", the "I" of some years back. The one who believed in the farce of revolutionary hope, who spent all of his physical and psychological strength trying to wake up the people. I got tired of hoping in revolution. I abandoned that idea that now makes me sick. Revolutionary words only serve to fill the mouths of leftists, or some other anarchists who thirst for attention. When I speak of revolution, I am not just referring to what is spoken by communists or anarchists who look to the expropriation of factories, collectives, assemblies, etc. I am also referring to the deluded idea of primitivism, which at this point in history is only a dream, something very utopian. We are in a civilization that depends on technology even for the smallest action, where savage instincts have almost completely disappeared. For this civilization so foreign to nature that it is impossible to have that regression to the most primitive forms of life. When the new tendencies are altruism, support of one's neighbor, and humanism, I increasingly separate myself from the human. Its hypocritical altruism is only based in looking for acceptance from the society in which the "altruist" exists, or in the sickest sort of way. Altruism in exchange for "likes" are the daily bread of this territory. Total domination has triumphed, adolescents destroying their bodies every day with dozens of vices, with decadent aspirations of having the best Smartphone, the best car, the partner with the nicest body. This is the leap of human progress? Bitter? Pessimistic? Yes! It is impossible to be happy in this gray world that chokes us, that has an unrelenting drive to kill Wild Nature. The hyper-civilized under the banner of progress fiercely cry with each one of their disgusting actions: "Let the extermination of the natural continue!"

"I and afterwards !!" I cry trying to finish off my domestication, breaking the bonds of useless relationships, launching headlong into a war against civilization and its slaves. Against its collectivism, its altruism and humanism. Death to the relationships founded on hypocrisy! Long life to sincere affinities! My allies who fight this already lost war along with me know: For me it will always be me before them, and vice versa: their "I" before my "I". Thus we will continue since we are amoral and egoist individuals.

A brief opinion of the Anti-social Individualities for the fall of civilization:

We learned that early in the morning of Wednesday, August 10th, a group or individual placed an explosive device at the headquarters of the Institutional Revolutionary Party (PRI) located in Torreón Coahuila. To be honest, this action surprised us, since this city is a hotbed of the hyper-civilized and a factory of domination and artificialization, and these sorts of attacks are not common.

Also on the same Wednesday, the guard of an armored security truck was shot dead during an assault. This was an act also carried out by "common criminals". In any case, we endorse these types of terrorist acts that cause panic and stress in society. Any person who is worried more about money (often not even his own) than his own life deserves to die.

For the extreme defense of Wild Nature!

Forward pessimists, nihilist terrorists, eco-extremists, and anti-civilization anarchists!

For indiscriminate and selective attack!

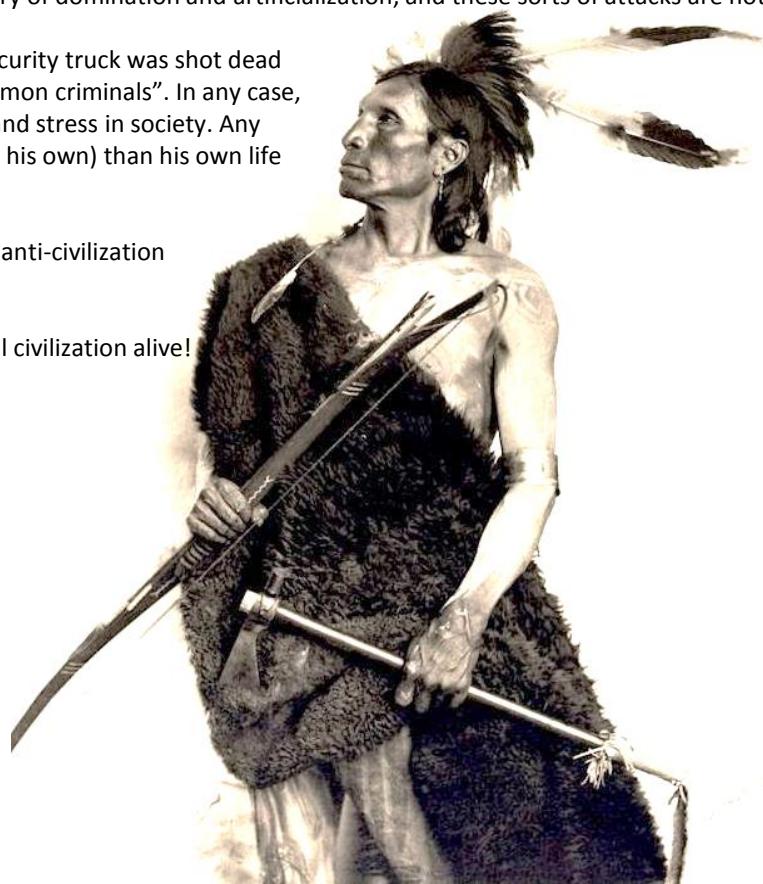
Keep active criticisms and actions against techno-industrial civilization alive!

With Wild Nature at our side!

-An individualist –

-Antisocial Individualities for the fall of civilization-

Torreón, Summer 2016



A false escape

The lie of civilization is a hydra, each of their heads seeks the right moment to bite, to kill our wild instincts and make us become automatons that walk in the condition of accomplices. From this condition no one is exempt since we are all being within society. For us eco-extremists is a constant internal and ongoing war, where one tries to live away from social practices and values. Several of these practices are, for many individuals – even some who call themselves “anti-systems” – liberating, when in fact they are practices imposed by civilization. In this work I will refer to a social practice in which a large number of hyper-civilized and individuals with “anti-systemic positions” are immersed: life within a vice. These individuals find many reasons and justifications to carry that cyclical life. Fun, a measure against sadness, disappointment, “open the mind” and the most despicable for me; The quest for escape from reality.

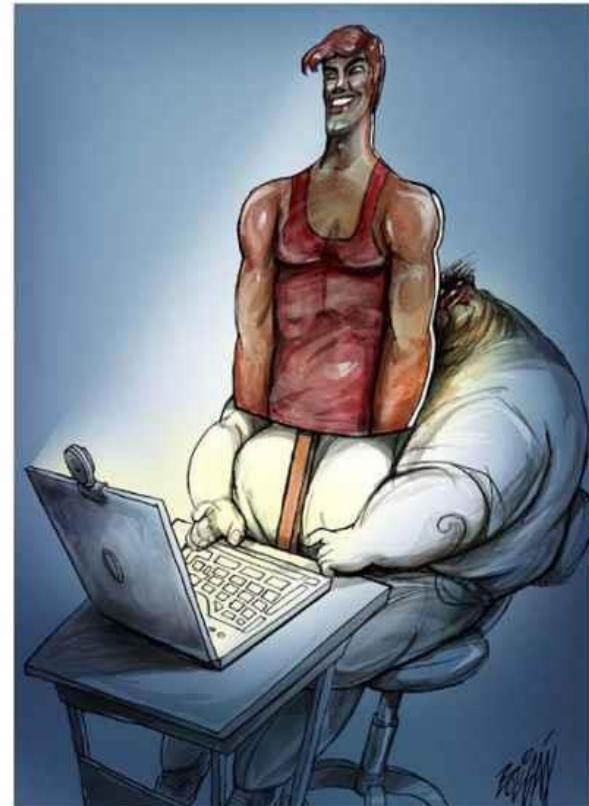
Reality hits us constantly, we live in a world where the road to death is getting more and more shorter in a fast way. The boring and depressive everyday life to which a large part of the citizens are bound: stress, work, family, school, routine, transportation, traffic, etc. In order to face all these sorrows they look for “escapes”, something that let them breath and make forget those bad times. It would be a mistake to think that these escapes which become part of a cyclic life, are only ingested substances.

The great technological domination is a strong pillar of the cyclical life, it has become “normal” to be able to see young people who for most of their life go with the cell phone in hand – that literally – as slave and chain.

Sinking in a virtual “world”, with virtual friends and a strong addiction to social networks, which can not last for a few minutes without checking them. Total dependents of cell phones and social networks – within these the morbid and opulence dictate day to day- this is how goes a big part of society, especially the youth towards a life of progress and technology. Wishing within their cellular devices the “ideal life” they would like to have, while around them everything alive still perishes.

Their ideal life is summed up in non-stop consumerism, in banal relationships, an existence where everything is assumed as a truth and nothing is subjected to criticism. The youth is already lost, they are so dependent on both the cell phone and alcohol. I see no hope in the future. Some would illusively think that future generations, upon seeing the great destruction of Wild Nature, would reflect and opt for a life antagonistic to the one established within the techno-industrial civilization. This is incredible to me. The “youths” who for the stupid leftists are biologically revolutionary, are also in the condition of hyper-civilized, carrying out the same actions as adults, engaged in their studies, leaving all his vitality for the “great” progress of mankind, a progress that is a few steps from the cliff. If young people are “our” next revolutionaries, where would their revolution go, and what if the modes of production are changed, in any case production continues.

And with this revolution ... What revolution could do a young one that most of his existence is attached to a technological device? How would the idea of “the organized people” be valid, if this “people” are chained to the technologies, and continue to perpetuate the lifestyle within the canons of the techno-industry. That this is not a confusion, as an eco-extremist I do not try to establish a revolution that collapses techno-industrial civilization as a “response” or a “better” revolution. So why criticize the idea of a revolution ?, or why criticize young people who feel revolutionary?



I believe that in some young people there is a feeling of guilt or indignation at what they consider to be injustice. So, they choose to appropriate ideologies that propose a change ..., fill their heads with revolutionary ideas, and live on the basis of utopias, mere yearnings. This is still an escape from reality, ignoring the present decadent reality and waiting for the revolution that will come. They live in their eternal dream, I do not see the difference of a person tied to some video game, that some other tied to the idea of the revolution, both ignore the here and now. Because thinking about their virtual world, as in their most fair world that will someday come, keeps their minds occupied, and in the second “revolutionaries” heals them from their deep guilt. For many, this statement I make here will be bothersome, alarming and outrageous. They will respond euphorically that unlike those who remain within virtual reality, they as revolutionaries do analyze reality and face it. Is that true? How real will be their confrontation against reality, if in their social networks in the eyes of everyone spread their work apparently, without fear of being apprehended, a “real” confrontation against reality gives the possibilities of expressing your positions everywhere? Even some get use to drink

and party while they keep “standing up in the struggle”, how funny is the way to face the reality of those “revolutionaries”. We eco-extremists, we know that we are at constant risk, that our words and actions are uncomfortable for citizens and authorities. We know that the forces of order that operate in the different territories where the savage eco-extremists attack are behind us, which is why we always wake up, we reject everything that distorts our reality because we accept it and face it even if it is totally depressing, for this reason that several individualists set out to spread their knowledge on how to survive within civilization. We continue to keep out of the jail, we continue to conspire from within their cities.

Breaking with the revolutionary illusion is not easy, but as long as one lives in it, the present reality is ignored, everything becomes so utopian that the now is forgotten. The revolution they promulgate will never come, the Human has lost its natural condition and has become an automaton that works for the progress that destroys the Nature. How long will these young people realize the illusion in which they live? I do not know, perhaps they will continue their whole lives pursuing the phantom of the revolution, because it is only that: a dead idea.

I spoke of those chained both to the virtual world, and to those who are dragging the chains of longing. Both despicable to me, both looking for false exits to the existing reality.

Others, who are plentiful in all cities, some of them falling into hypocrisy when speaking of antagonistic positions to reality with the bottle in hand and his body infested by psychotropic substances.

There are plenty of them and their reasons are many: For escaping from the regrets of life, for the sake of happiness, happiness that, as various eco-extremist communiques have already said, is totally false. In their total condition of hyper-civilized, they are not able to carry on any coexistence unless there is a substance that alters their perception of reality. A nauseous and false escape, where only the modes of “fun” imposed by civilization are perpetuated, sad are those who seek to heal their pains by getting sedated wildly. It seems that the techno-industrial hydra speaks, from his bleeding mouth come the words that command his slave: If you are sad, get on drugs! If you wish to be happy, take drugs! In spite of all or any insatiable desire for amusement, civilization offers a great deal of psychotropic substances. The total triumph: if you want to be rebellious, the same, take drugs! and the fierce warrior who could get in a war against reality, will end up transmuted to a docile slave, the hydra laughing pronounces his sentence:

Civilization has triumphed, the warrior is already sedated! There is no “freedom” in a cyclical life, many ignorant will catalog these words of moralism, it would be a mistake to think that as an eco-extremist I reject these substances because I consider it “bad” to ingest them. They will try to justify themselves in millions of ways, justifying their chains. These words are not a question of morality, since I position myself as an amoral being. These words are born of contempt, contempt for cyclical life, substances and practices that lead to that life, feel so alive when they are so dead, so dependent on a substance or a practice without which to live them It is impossible. It is not a question of morality, much less than we frighten and catalog these practices as “bad”, is mere contempt for their “liberating” activities, which are no more than a shortcut to cyclical life. So far, these words will stop for now, there will be more time to go deeper into the critique of cyclical life and the different ways in which it is presented.

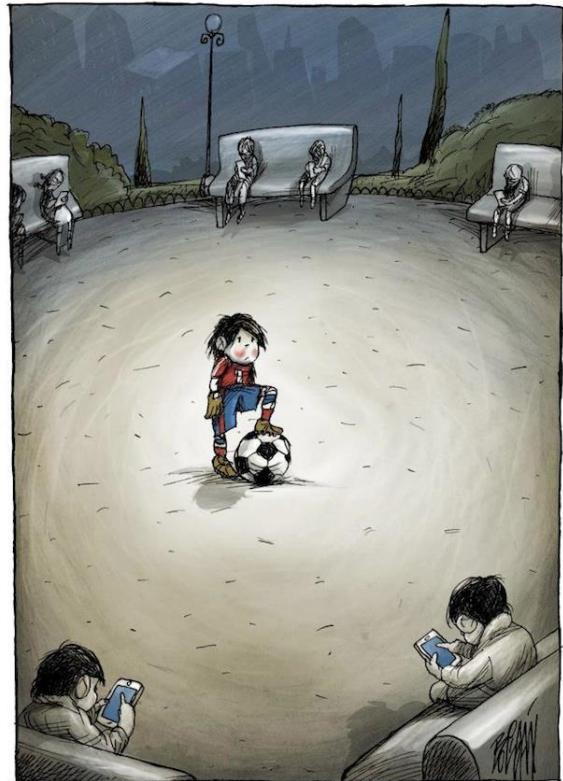
Forward terrorist critics!

Long live the eco-extremist amoral war!

Death to the cyclic life of the hyper-civilized!

Huehuecoyotl

Fall 2016



www.boligan.com



ANTI-HUMANIST EDITIONS
TAGUATUHÚ